This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

6000175410

6000175410

PRESENT STATE OF THE GIPSIES IN YETHOLM.

———o———

YETHOLM MANSE, *November* 1862.

THE following Report will remind the friends of the Gipsy cause, in this place, of the great loss which it has sustained in the death of the Rev. John Baird. Everyone here mourns his loss, and reverences his memory, and the writer of these words, who has lately been appointed in the good Providence of God to succeed him as Minister of this Parish, joins in the universal respect, and wishes to follow his footsteps in improving the condition of the Yetholm Gipsies.

Most of them remain what they have always been—hawkers of pottery, baskets, and tin-ware. The evils arising from such an occupation are the chief obstacles to their improvement. They must leave their homes during summer. They must take their children with them, and thus deprive them of the benefits of school. They meet with others of their profession worse than themselves. They contract and strengthen wandering habits, and the social and domestic virtues become restraints rather than sources of happiness.

An improvement, however, has set in, and several of the middle-aged are now steady and trustworthy farm-labourers, while most of the young of both sexes beyond school age are similarly employed. The old, who followed the Gipsy occupation in their youth, and to whom wandering has become a second nature, still leave home in summer for two or three weeks at a time, and for subsistence during the rest of the year depend partly upon the earnings of the younger members of the family, and partly upon any small turn of work which they themselves can find to do. The Police Regulations prohibit them from encamping by the wayside, or in lanes, as formerly (a grievous hardship to those who, from confirmed habits, can follow no other profession); hence their journeys in summer are necessarily shorter than they used to be; and their children, they find, need not be taken from home for only the short circuit in the neighbourhood which they are able to make.

Thus the influence of example, the progress of things, and the laws of the country all tend to keep the Gipsies at home—one of the most important of objects to be gained by those who would improve them; for then they can be visited, induced to attend church, and their children to go to school.

But though more at home now than they perhaps ever were, and the children within reach of excellent instruction, it is found difficult, sometimes impossible, to induce them to attend: the parents, with one or two marked exceptions, being ignorant of its benefits, give no encouragement to their children.

For a considerable time the late Mr. Baird, from funds raised by the liberality of kind friends, was able to give a small weekly allowance of meal to each child who attended school, but through want of means this has been withheld for the last two years; and the result is, that not more

than half the number of the children at home is *now* found at school, as the following figures will show :—

Number of families .	16
Total number of members	75
Children at home . .	29
Attending school . .	13

Of the spiritual state of the Gipsies much can be said. A religious movement, which began in the villages last year, seemed to quicken the latent seeds of *the truth* which had been sown in their hearts. Very many of them were deeply impressed, and the reality of their impressions was seen by all in their outward conduct. The Bible was read by most of them; religious books were anxiously perused; meetings, public and private, were attended; from every source within reach they sought after the knowledge of Him "whom to know is life eternal." The first-fruits of such a change were seen at our Communion in August last On that occasion there were admitted to the Lord's Table for the first time, *three* who are grandparents, *four* who are parents, *two* who are young and unmarried; others had been admitted before. At present, they are steady in their attendance at church; private meetings have not ceased among them; and a member of one of their most exemplary families has, within the last few weeks, become a teacher in our Sabbath-school.

Every one who wishes their improvement will rejoice to read such an account as the above, and will see what a bright prospect is opened up, of our Gipsies at length taking their place among the most intelligent and trustworthy of our peasantry. The difficulty is to induce the young to attend school—and there is an excellent one in their village. Without an inducement held out, they do not attend; with one, as experience has proved, they do. It is proposed, therefore, to revive the system so successfully applied by the late Rev. Mr. Baird, of granting a small weekly allowance of meal, etc., to the parents for the attendance of each child, and this can only be done through the liberality of the generous Christian friends of moral and spiritual progress. Especial calls are made upon them at this time; but, in the present peculiar circumstances of the Gipsies, "to make no sign" would be little less than thwarting the aims of Heaven. A new power has now made itself felt among them—the power of God's love in their heart. Never before has such a weapon for "pulling down the strongholds of Satan" been put into the hands of those attempting their improvement. No such opportunity for good has ever occurred in the whole history of their reformation. With the power of the Gospel within, anything or everything may be done to improve them by the judicious use of means; but that power, if left alone, with no attempt to open and strengthen and expand the mental faculties by education, will become isolated, then encrusted, then crushed with evil. School instruction to the children of such parents, as many of them now are, coupled with that which they are likely to receive at home, will soon, it is fondly hoped, remove the distinction of *Hind* and *Gipsy*, and make both one in character as many of both already are "one in Christ."

ADAM DAVIDSON.

Contributions to the Gipsy Fund will be gratefully received by the Rev. ADAM DAVIDSON, *Yetholm Manse, by Kelso.—There is a Money Order Office in Yetholm.*

KIRK YETHOLM.

(*Frontispiece.*)

MEMOIR

OF THE LATE

REV. JOHN BAIRD,

MINISTER OF YETHOLM, ROXBURGHSHIRE;

WITH AN ACCOUNT OF HIS LABOURS IN REFORMING THE GIPSY POPULATION OF THAT PARISH.

BY

W. BAIRD, M.D., F.L.S., &c.

AUTHOR OF "NATURAL HISTORY OF THE BRITISH ENTOMOSTRACA," "CYCLOPÆDIA OF THE NATURAL SCIENCES," ETC.

LONDON:
JAMES NISBET & CO., 21 BERNERS STREET, W.
1862.

~~200. m. 77.~~
210. g. 507.

BIBLIOTHECA · BODLEIANA ·
DOM
NUS
ILLU
MINA
TIO
MEA

MEMOIR

OF THE LATE

REV. JOHN BAIRD.

CHAPTER I.

EARLY LIFE AND EDUCATION.

"Nor shall e'er
The graver tasks of manhood, or th' advice
Of vulgar wisdom, move me to disclaim
Those studies which possessed me in the dawn
Of life, and fixed the colour of my mind
For every future year."

THE Church in Scotland has had of late to lament the loss of many of her eminent ministers. The Free Church has been deprived of the services of her great theologian Dr. William Cunningham, snatched from her in the full vigour of his great intellect, and at the early age of fifty-seven. The Reformed Presbyterian Church has had to deplore, in little beyond the prime of life, the loss of one of her best ministers, the Rev. Dr. Symington,

formerly of Stranraer. The venerable Established Church of Scotland has equally had to bewail the somewhat premature death of several of her clergymen. Amongst these is the subject of our present memoir, the Rev. John Baird, late minister of the parish of Yetholm.

Mr. Baird was the eldest son of the late Rev. James Baird, minister of Swinton in Berwickshire. He was born at the manse of Eccles (of which parish his father was at that time minister) on the 17th February, 1799;* and died at the manse of Yetholm on the 29th November, 1861, in the sixty-third year of his age.

His early education was received at home under his father's own tuition. Upon the illness of this excellent man, which terminated fatally on the 11th February, 1814, his son John was first sent to the grammar-school of Whitsome, and then to that of Kelso. From thence he proceeded to the University of Edinburgh, where, after attending the Humanity and Greek classes, he entered, along with his younger brother Andrew, the Divinity Hall.†

* The Rev. James Baird was successively minister of Legertwood, Eccles, and Swinton, all in Berwickshire.

† For a short notice of the Rev. Andrew Baird, see Appendix A.

While attending his studies there, he was suddenly visited with an attack of hœmoptysis or spitting of blood from his lungs. By the advice of his physician Dr. Abercromby, he tried the effects of a sea voyage, and in the early part of the year 1820 sailed in H.M. sloop of war the *Favourite*, commanded by Captain Robinson. During this trip, which lasted about twelve months, he recovered his health, and had an opportunity of visiting various parts of the world which he would otherwise never have seen. While studying in Edinburgh, he had attended the lectures of Mr. Jameson, the celebrated Professor of Mineralogy and Geology; and to this latter branch of science he paid particular attention. He accordingly did not let slip the opportunities his voyage afforded him of prosecuting the mineralogical and geological inquiries he had commenced in Edinburgh. The result of some of his observations were read before the Plinian Society* of Edinburgh in the year 1823, and have since then been given to the world in the *Edinburgh Philosophical Journal*, vol. vii.; and in the *Memoirs of*

* For an account of the Plinian Natural History Society, see Appendix B.

the Wernerian Society, vol. iv., afterwards translated into French in *Ferussac's Bulletin*, 1829. The advantages of such studies, especially to young men who are going abroad, was exemplified by him in the wild scenery of Labrador. He had landed along with several of the junior officers of the *Favourite*, and had undertaken a geological excursion inland. When at a distance from the shore, the party were surrounded suddenly with a dense fog and caught in a heavy snow-storm. All tracks and traces of their homeward route were hidden by the dense fog, when Mr. Baird, by pointing out to his companions the direction in which the strata of rocks lay, and of which he had taken particular observation during the excursion, and knowing the direction in which the ship was lying in the harbour, undertook to guide them to the beach. By following the indications so pointed out, he brought the party safe to where the boat was waiting for them.

Some time after his return from this voyage, Mr. Baird was licensed as a preacher by the Presbytery of Dalkeith. In the spring of 1825 he went to Ireland. After remaining in Dublin for some time he was engaged by the Irish Evangelical

Society as one of their preachers. During his residence in that country he was stationed at various places — in Mallow, Cork, Wexford, Waterford, and Youghal. Mr. Baird was much liked and respected in the various places in which he laboured, and his name in many of these is still remembered with affection.

In December, 1828, Mr. Blaikie, the minister of the parish of Yetholm, died, and Mr. Baird having been appointed his successor, returned to Scotland in the spring of 1829. He was ordained minister of Yetholm in June of the same year.

CHAPTER II.

YETHOLM* AND ITS GIPSIES.

"On Yeta's banks, the vagrant gipsies place
Their turf-built cots—a sun-burnt swarthy race;
From Nubian realms their tawny line they bring,
And their brown chieftain vaunts the name of king.
With loitering steps from town to town they pass,
Their lazy dames rock'd on the pannier'd ass;
From pilfer'd roots, or nauseous carrion fed,
By hedgerows green they strew their leafy bed;
While scarce the cloak of tawdry red conceals
The fine turned limbs which every breeze reveals.
Their bright black eyes through silken lashes shine,
Around their necks their raven tresses twine;
But chilling damps and dews of night impair
Its soft, sleek gloss, and tan the bosom bare—
Adroit the lines of palmistry to trace,
Or read the damsel's wishes in her face,
Her hoarded silver store they charm away,
A pleasing debt for promised wealth to pay."—*Leyden.*

THE parish of Yetholm is small, about four miles long and two broad, and is prettily situated at the foot of the Cheviot hills. It is about seven miles

* "The name of the parish of *Yetholm* is plainly corrupted from *Yetham*, which is doubtless the original appellation. *Yet* and *gate* are indiscriminately used in the Scoto-Saxon for a *gate* and a *road*. The word is obviously the Anglo-Saxon *Zeat*, *Zete*, *Zate*, porta: so

south of Kelso, and comprises part of the sequestered hill-locked and lovely vale of the Bowmont, "alike inaccessible from without," as Chambers says, "and not to be left from within," and forming, as it has somewhere else been called, "a little sunny world of its own." The population, however, is considerable, the villages of Town and Kirk Yetholm alone containing upwards of 1000 inhabitants. Town Yetholm, much the larger of the two, lies on the north side of the pretty valley or "haugh," through which the

Yet-ham may have been intended to denote the *dwelling* at the *gate* or the dwelling on the road. In fact, this village stands on the great road, which comes through Kelso to the south; and another way crosses the other road at this village. Many places, which are situated by the way-sides, are called by the name of Gate-side."—*Chalmers' Caledonia*, vol. ii. p. 192. It is said, and perhaps with truth, that after the battle of Flodden Field, the scene of which is situated about six miles to the east of the parish, the bodies of the Scottish nobles who fell in that engagement were brought and buried in the church and churchyard of Yetholm, as the nearest consecrated ground in Scotland to the field of battle. About the year 1832 a stone coffin was discovered nearly six feet below the surface. It contained a skeleton of unusual size. Shortly after this, when digging in the churchyard, a square erection was discovered, consisting of four rough stones, set at right angles, and covered by a flat stone above, in which was found only a skull which crumbled into dust when exposed for a short time to the air. These have been supposed to have been the remains of some of the warlike chieftains who fell in that disastrous battle.

little river Bowmont* flows. In summer this stream quietly meanders through its channelly bed, at times and in places lost to view altogether among the gravel; but in the winter season, and in times of flood, it runs with a very rapid stream, and occasionally bursting its barriers overflows the whole haugh, carrying everything before it. On the south side of this valley, rising considerably above the haugh, lies the village of Kirk Yetholm, where the manse and church are situated. When Mr. Baird was first appointed to this parish, the church was low, damp, and *thatched;* the manse was almost uninhabitable, and the high bank or eminence upon which it was perched was like a wilderness; while the only communication between the two *towns* was by means of a narrow wooden foot-bridge, that was regularly swept away at least once or twice every year. The people amongst

* Chalmers, in his "Caledonia," tells us that this little stream, which drains the parishes of Morebattle and Yetholm, and ultimately joins its rapid waters with the Northumbrian Till, may have derived its name of Bowmont from its "remarkable curvature round some of the mounts of Cheviot." He, moreover, informs us that in several charters of the thirteenth century "it was called the *Bolbent*, which recent corruption has converted into Bowmont;" and he adds, in a note, "such is the established pronunciation at Edinburgh; *boll* is *bow*; *poll* is *pow*."

OLD CHURCH AT YETHOLM.

(*To face p.* 10.)

whom he was henceforth to labour were about an average specimen of country parishes, with the exception of a colony of gipsies which had long been settled at Kirk Yetholm, and had given rather an unenviable notoriety to the village, and rendered its name familiar to thousands in Scotland. The great majority of this wandering race were little better than heathens, though born in a Christian land, and were notorious for poaching, thieving, and blackguardism. Such was the parish in which his lot was cast; and no sooner had he fairly settled down in his charge than he determined to work a change for the better. The heritors repaired and enlarged the manse; the minister himself took in a small plot of ground, a steep gravelly bank which fell rapidly down to the haugh underneath, smoothed down its asperities and planted it with trees. The old thatched church was next pulled down, and a substantial, commodious, well-built, and not unhandsome edifice erected in its place. The ever-shifting and insecure wooden foot-bridge was removed in 1834, and the two villages were united by a solid stone one of three arches, wide enough for carts and carriages; while an embankment was carried along the

old cart road, which kept the flood in check and turned the overflowing water back into its channel under the centre and widest arch of the bridge.

Yetholm had in many respects been long neglected. Though possessing natural beauties of its own, little had been done by the proprietors, most of whom were non-resident, to improve the appearance of their estates. The farms were well cultivated, but the hills were bare of wood, and no attempts had been made to diversify the scenery or improve the ground by ornamental plantation. At this time, however, better taste began to be exhibited. Mr. Wauchope commenced planting trees on the hill sides on his property; the Marquis of Tweeddale was not altogether wanting on his part; while the gardens and plantations about Cherrytrees showed that that estate had fallen into the hands of a man of good taste and skill in ornamental landscape gardening. A casual visitor to Yetholm at the present day cannot fail to observe that there are few parishes in the south of Scotland superior to it in richness of cultivation and taste in planting, as well as in sweetness of scenery and freshness and invigorating healthfulness of air.

Though fully and keenly alive to the external

improvements going on around him, and to many of which he had by his advice and solicitations contributed much, Mr. Baird was meanwhile deeply sensible of the responsibility which devolved upon him as pastor of the parish. The reclaiming the gipsies — the breaking down of their wandering vagabond habits, and bringing these heathen men and women to become Christians and useful members of society—was a cherished plan of his, a work which he set himself with patience and fortitude to fulfil. Through good report and through bad report, amidst very much to dishearten and disgust, he never relaxed his efforts; and the great amount of success which at length attended his unwearied exertions was his best reward in this life, whilst, no doubt, those souls whom he has been enabled, through Christ, to save as brands from the burning, will form a crown of glory to him in the world to come.

A great deal has been written about the very peculiar race of the gipsies; and poets, painters, and writers of romance have each in their turn made them the subject of their story. Many theories, too, have been propounded to account for their origin. For a long time the prevailing idea,

in this country at least, was that they were an ancient race of people from Egypt; and many writers, as Dr. Keith, &c., looked upon them as evidence of the fulfilment of the ancient prophecy recorded by Ezekiel, "I will scatter the Egyptians among the nations, and disperse them through the countries." This opinion was strengthened by the fact that the gipsies in Scotland used to style themselves "Lords and Dukes of Upper Egypt." They appear, however, to have assumed this name because it was the common belief of the country that they were Egyptians, and in order to give themselves importance in the eyes of the people and the magistracy of the land. There appears to be no real foundation for this opinion. The prevailing belief at the present day is, that they are descendants of a low caste of natives of India, obliged to fly from Hindostan in consequence of the fury with which they were persecuted by the great emperor Timoûr Beg. Certainly a great many of the words in common use among the gipsies have a remarkable similarity to those in common use by the natives of India of the present day.* The only great drawback to this solution of

* See Appendix E.

the question is, that there are numerous wandering hordes of gipsies now in India identical with the gipsies of Europe, and not to be referred to any of the existing Indian castes. "Their origin is still a riddle."

The first notice of the gipsies in Scottish history is in the reign of James V., in the year 1540. At first treated well and befriended by this monarch, they were, during the reign of his successor and long afterwards, barbarously ill-used and persecuted. Men were hanged and women drowned for what might at the present day appear but trivial offences. They still, however, clung to the country in which their fathers had taken refuge, and numbers continued, in spite of savage edicts to the contrary, to reside in the border counties of Roxburghshire, Selkirkshire, and in Tweeddale. Their proximity to the Border and the fastnesses of the Cheviot Hills might be the cause of their choosing these counties for their residence; but their first appearance in Yetholm is not well ascertained, nor does it certainly appear why they originally preferred that village as their place of abode. A tradition, however, exists in the family of the Youngs there, which accounts for their making

Kirk Yetholm their capital. In 1647 the lands of Kirk Yetholm, as well as those of Grubet and Marlfield, belonged to a family of the name of Bennet. One of this name, the Laird of Kirk Yetholm, held the rank of captain in the army at the siege of Namur (though the date of this siege is not given). The captain, "in attempting to mount a breach at the head of his company, was struck to the ground, and all his followers killed or put to flight except a gipsy, the ancestor of the Youngs, who resolutely defended his master till he recovered his feet, and then springing past him upon the rampart, seized a flag which he put into his leader's hand. The besieged were struck with panic, the assailants rushed again to the breach, Namur was taken, and Captain Bennet had the glory of the capture. On returning to Scotland, the laird, out of gratitude to his faithful follower, settled him and his family (who had formerly been wandering tinkers and heckle-makers) in Kirk Yetholm, and conferred upon them and the Faas a feu of their cottages for the space of nineteen times nineteen years, which they still hold from the Marquis of Tweeddale, the present proprietor of the estate."—(*Blackwood's Magazine*, May, 1817.)

The last of the Bennets of Grubet, Sir David, died in 1755. Nisbet of Dirleton, the successor of the Bennets, showed particular attention to the wanderers by building additional cottages; and so highly did he esteem them, and so certain was he of their support, that he named them his bodyguard.

The family of the Faas, who long held the title of king of the gipsies, are believed to have been settled in Kirk Yetholm for upwards of a century and a half. In 1797 the gipsy population of that village amounted to 50. In 1818 there were 109. In 1846 the colony consisted of 140. Of course the population in such a wandering race is very fluctuating, and at the present date (1862) the number of individuals comprising the colony is about 126.

According to Mr. Borrow, to whom the public is indebted for much valuable and interesting information concerning this people, the gipsies have no system of religious belief properly so called, and are quite indifferent to all religious subjects. In Spain, he says, he found them as nearly absolute atheists as he could conceive mortals to be, the only doctrine that they ever appeared seriously to have held being that of metempsychosis, or the trans-

migration of souls. "In England and Scotland," says a writer in *Chambers' Miscellany*, "the gipsies appear to exhibit the same carelessness regarding religion as their Spanish brethren; they seem, however, to be more alive to superstitious impressions. Thus, in Scotland, the gipsies almost universally apply to the clergyman of the parish where they take up their head-quarters to have their children baptized, not from any intelligence of what the rite signifies, but because they think it unlucky to have an unchristened child in a family, a notion which they have borrowed from the people of the country." "These, however," he adds, "are mere superstitious notions with which they have been infected by their Scottish neighbours; and the gipsies in Scotland seem essentially to be as near to heathens as Mr. Borrow states the Spanish gipsies to be." After a lengthened acquaintance with those of his own immediate neighbourhood, Mr. Baird came to much the same conclusion. "Persons acquainted with the gipsy only from books," he says, "especially from books of imagination, are led to connect something romantic and interesting with his character and manner of life. But it is probable, had they a little

personal acquaintance with the individuals themselves, this romantic sort of interest they feel in their condition would suffer very large abatement. There is, in fact, nothing romantic about the gipsy but his free, roaming, independent life;—the sky his canopy—the cold earth his bed—having no master to restrain him—free to go hither and thither as his inclination leads him—changing his abode or encampment with almost every day he lives—a stranger to care—regardless of all weather and hardships—living above the law, or in defiance of it. This is a life so different from our own, and from that of any other class of beings in a civilized land, that we are led to imagine that the people who prefer so singular a mode of existence must be a strange and romantic race. But, on the other hand, we find, on better acquaintance with the individuals who follow this singular life, that in general, for there are no doubt exceptions, they are a set of idle, worthless, unprofitable, deceitful, and dishonest vagabonds, with very few redeeming qualities. They hate all work; even the trades and occupations they follow are but an excuse for idleness. They will rather want than work, and steal rather than want They are without any

religious knowledge or principle; poor, ragged, and dirty. These are qualities by which the gipsy is distinguished all the world over. You may call the beggar a romantic character if you will; you may call ignorance interesting, or falsehood and deceit, idleness or dirt; for these are the qualities for which the gipsy is more noted than any other."

The Yetholm gipsies have been well described by Sir Walter Scott, by Mr. Smith of Kelso, and by a writer in some of the early numbers of *Blackwood's Magazine;* and many curious and interesting stories have been told of them. Some of these were in no small degree romantic; and one of the females of the race has been immortalized by Sir Walter as the *Meg Merrilees* of "Guy Mannering." The name of this person was Jean Gordon; she was no doubt the real prototype of the character of Meg Merrilees, and was known to Sir Walter's father, though her grand-daughter Madge, or Marjory Gordon, whom he remembered seeing when a boy, was in all probability the individual who sat to the author as the representative of her person. This latter personage, Madge, was married to a man of the name of Young, and is still remem-

bered, says Mr. Baird in his account of the parish of Yetholm, in the "New Statistical Account of Scotland" (written in 1835), "by many in Kirk Yetholm—a woman of remarkable stature and striking appearance." All her children were registered in the session records of baptisms, as were also most of those of the celebrated Will Faa, who long ruled as king of the gipsies in the south of Scotland, and whose family amounted to the number of twenty-two or twenty-four. The minister of the parish seems generally to have been greatly respected by this lawless people. In the time of the Rev. Mr. Leck, who preceded Mr. Blaikie, the immediate predecessor of Mr. Baird, there lived in Kirk Yetholm a gipsy who was well-known by the name of "Glied-neckit Will," and who derived his soubriquet from some twist in the shape of his throat. Mr. Leck "happened to be riding home one evening from a visit to Northumberland, when, finding himself like to be benighted, for the sake of a near cut he struck into a wild solitary track or drove road across the fells, by a place called 'The Staw.' In one of the derne places through which the path led him, there stood an old deserted shepherd's house, which

of course was reputed to be haunted. The minister, though little apt to be alarmed by such reports, was somewhat startled on observing, as he approached close to the cottage, a grim visage staring out past a *window claith*, or sort of curtain, which had been fastened up to supply the place of a door, and also several dusky figures skulking among the bourtree bushes that had once sheltered the shepherd's garden. Without leaving him any time for speculation, however, the knight of the curtain bolted forth upon him, and seizing his horse by the bridle, demanded his money. Mr. Leck, though it was now dusk, at once recognized the gruff voice, and great, black, burly head of his next door neighbour Glied-neckit Will, the gipsy chief. 'Dear me, William,' said the minister in his usual quiet manner, 'can this be you? Ye're surely no serious wi' me; ye wadna sae far wrang your character for a good neighbour for the bit trifle I ha'e to gi'e, *William?*' 'Lord saif us, Mr. Leck,' said William, quitting the rein and lifting his hat with great respect, 'whae wad ha'e thought o' meeting *you* out owre here awa? Ye needna gripe for ony siller for me; I wadna touch a plack o' your gear, nor a hair o' your head, for a'

the gowd of Tividale. I ken ye'll no do *us* an ill turn for this mistak'; and I'll e'en see you safe through the eirie Staw. It's no reckoned a very canny bit, mair ways than ane; but *ye'll* no be feared for the *dead*, and *I'll* take care o' the *livin'*. Will, accordingly, gave his reverend friend a convoy through the haunted pass; and notwithstanding this ugly mistake, continued ever after an inoffensive and obliging neighbour to the minister, who on his part observed a prudent secrecy on the subject of the rencounter during the lifetime of Glied-neckit Will."—*Blackwood's Magazine.*

CHAPTER III.

ATTEMPTS TO RECLAIM THE GIPSIES—ESTABLISHMENT OF A GIPSY "RAGGED SCHOOL."

"Oh! ye who have tasted of mercy and love,
And shared in the blessings of pardoning grace;
Let us the kind fruits of your tenderness prove,
And pity, oh! pity, the poor gipsy race.

"For long have we wandered, neglected and wild,
Esteemed by all people as wretched and base;
Nor once on our darkness has light ever smiled;
Then pity, oh! pity, the poor gipsy race."

—*Leigh Richmond.*

SUCH were the curious people amongst whom Mr. Baird's lot was cast, and whom, as placed under his pastoral care, he had determined in his mind to attempt to reclaim. As early as 1830, about eighteen months after his settlement in the parish, he had already been proposing a plan for reforming these unhappy wanderers. In a letter written in December, 1830, to Mr. Crabbe of Southampton, brother of the celebrated poet of that name, and the benevolent author of the "English Gipsies' Advocate," Mr. Baird says:—"I have but lately been called to the ministerial office and appointed

to the pastoral care of this parish (Yetholm); and previous to the period of my appointment, I had no opportunity of being acquainted with the character and habits of the gipsies. The number of children belonging to each family is generally large. The parents express themselves very anxious that their children should be educated, and are willing, for this purpose, to leave them at home all the summer; and further, that they should be trained to some occupation different from their own. Many of the parents declare that they would willingly remain at home, could they be supplied with constant employment. Of late, the greater number of them have occasionally attended church, and some of them continue to attend most regularly when at home. A considerable number of the younger children also, when at home, attend our Sabbath school." Cheered by such favourable appearances amongst this curious race of people, Mr. Baird was encouraged to bring their case before the public. He had been requested by the late Rev. Dr. Baird, then Principal of Edinburgh University and minister of the High Church of that city, to draw up a pretty full history of these parishioners of his. "In this account," he says in his letter to Mr. Crabbe,

quoted above, "I have proposed that a fund or subscription should be raised for the purpose of keeping the children at home during those months their parents are traversing the country, for paying their school wages, and, if possible, for giving a salary to a teacher to superintend their education, and that a small additional sum be occasionally in readiness for paying an apprentice-fee with the boys. The sum which I conceived would be required for the purpose was about a hundred pounds per annum." This account, owing to unexpected causes, did not make its appearance in print at that time; and it was not till the winter of 1838–39 that the views expressed above were able to be carried out. During that season a society was formed, and a committee appointed, for the purpose expressly of the "Reformation of the Gipsies in Scotland." The head quarters were in Edinburgh; and the names of the late venerable Dr. Gordon, as chairman; the late philanthropic and pious George Buchan, Esq., of Kelloe; the late Bishop Terrot; the late Admiral (then Captain) Wauchope; Mr. Campbell of Carbrook, and many other good and influential men, as members of the committee, were pledges to the religious community for the faithful

carrying out the intentions of the society; whilst the active and untiring exertions of the late Mr. Baillie, advocate in Edinburgh, as secretary and treasurer, gave life and energy to the whole scheme. The object of the society was to reform the gipsies of Scotland; but the gipsy population of Kirk Yetholm was selected as the tribe or colony on whom the first experiment of the scheme should be made. The working out of the whole plan was intrusted to Mr. Baird, and, as the committee say in their first report, "they have been little else than collectors for him of the pecuniary contributions necessary for his assistance."

In this brief memoir, we will confine ourselves entirely to what was done with regard to this colony of Kirk Yetholm.

The plan recommended by Mr. Baird, and adopted finally by the committee, was to keep the children at home throughout the whole year, to send them to school, and otherwise to attend to their temporal comfort and religious improvement. During the months the parents were from home—and these are generally from nine to ten months out of the twelve—the children were to be boarded in families in the village, or left to reside in their

own houses with a suitable person to look after them. And the great result of the scheme was expected to be, that the children, never accustomed to travel, would be both unwilling and physically unable to follow the wandering, wretched life of their parents. After receiving an ordinary education in reading, writing, and arithmetic, they were to be apprenticed to trades, or situations were to be found for them, if possible, as servants. Another part of the plan was to induce the grown-up gipsy population to give up their wandering life, and settle to regular employment at home. The difficulties and discouragements inseparable from the working out of this scheme were well known to, and not underrated by, Mr. Baird. He thus enumerates a few of them:—1. The dislike generally entertained to the race; the jealousy of neighbours of so much attention being paid to such worthless characters; and the want of any encouraging aid, sympathy, or co-operation, from those who might be expected to interest themselves in the cause, and whose assistance would be useful. 2. Connected with the dislike of the race, is the difficulty of getting the children properly accommodated when left at home, or of inducing any proper individuals to

take charge of them. 3. Another difficulty or discouragement arises from the character of the parents —greedy and unreasonable, dissatisfied, deceitful, and jealous of each other; and connected with this, we may mention the evil habits of the children, and the slow progress often made in correcting them. 4. The dislike manifested at school by the other children to the young gipsies—not liking to sit beside them or associate with them.

Notwithstanding all this, he steadily persevered, though the difficulty mentioned, No. 2, threatened at the very outset to upset the whole scheme. About the beginning or middle of February, 1839, when the plan had been in some degree matured, and while yet all the gipsy families were at home, after some general explanation had been given of the nature and object of the scheme, permission was granted them to send their children to school at the expense of the committee. The first family which came forward to announce their willingness and intention to leave their children (two girls of the ages of nine and seven) behind them, proposed to take their departure on their wandering excursion on the following day, and begged to know with whom their children should be left. "I assured

them," says Mr. Baird, "that their children should be taken care of, but requested them to delay their departure only another day, to give me time to make arrangements. Up to this time I had failed in inducing a single individual to receive a gipsy child as a boarder, on almost any terms. I now made one last attempt, which proved as unsuccessful as the former. The morning came when the gipsy family should depart, the mother soon arrived with the inquiry where the children were to be left. I said, 'leave them with me,' and with me they were left. A comfortable apartment and bed were provided for them; and from the manse they went daily to school. Here they remained a week or ten days. In little more than half of that time, however, I received one application after another from some of those who had formerly refused to receive them, offering them accommodation; and from that time for several years after, I had no difficulty in getting all the children that were left at home comfortably accommodated." So far the scheme bid fair to prosper, but the miserable state of the schoolhouse in Kirk Yetholm was a sad drawback to its success. It is stated by Mr. Baird to have been "one of the most wretched hovels in which human

beings were ever congregated;" and such was the overcrowded state of the parochial school in Town Yetholm, that few of the gipsy children could be admitted there. The teacher, too, of the Kirk Yetholm school was a man who, for a considerable time, had been in a very feeble and precarious state of health. In 1843, however, Mr. Baird was fortunate enough to have a new and commodious schoolhouse built in Kirk Yetholm, and to find a teacher for that school well qualified for his duties, and who from the first became much interested in the gipsy children who were placed under his charge. The number of these scholars averaged from thirty-five to forty, and many of them soon showed such signs of improvement as gave great encouragement to all who took an interest in the scheme, and more especially in the efforts made to reclaim the rising generation. The process, however, was expected from the very first to be a tedious one. It was rightly considered to be a difficult task to train up children in other habits and views from those they could derive from their parents—not only in habits of industry and regularity, but habits of honesty and piety. In the Report furnished by Mr. Baird to the committee for 1841, he

thus writes:—"Seeing this is but the third year of the Society's operations, it could scarcely be expected that we should yet be able to report fruits; nevertheless, if we may use such language, the first fruits have already been gathered in, and under such circumstances as almost to encourage us to regard them as the presage of a future abundant harvest of success. When the plan was commenced, about three years ago, several of the children who were then for the first time left at home, were from the age of ten to fourteen years; some of them were ignorant even of their letters. The progress they have made at school has been satisfactory; their conduct in most other respects as good as could reasonably be expected, if not as wished; and, at the last two terms of Whitsunday and Martinmas, two have been engaged as servants—a third has been engaged, though not apprenticed, to a thatcher; besides two others, with whom, however, the committee have been at little or no expense, of whom one has been hired for the second year as a servant, the other apprenticed to a shoemaker. In all these cases, as far as I have learned—and I have made all the inquiries in my power—the young people have given entire satisfaction to their employers."

At the time of this Report, Mr. Baird states that there were forty children at school, and he thus classifies them:—

From 6 to 8 years of age, . . .	15
" 8 to 10 "	10
" 10 to 12 "	7
" 12 to 14 "	4
" 14 and upwards, ...	4—40

Of these, commencing their education, or learning common reading alone, are:—

Common reading, ...	26
Learning writing, ...	12
Learning arithmetic, ...	2—40

"Fewer complaints," adds Mr. Baird, "have been brought this year than formerly against the children, for riotous behaviour and improper language, from either the teachers or the villagers, so that we are entitled to believe that their behaviour is gradually improving." The method in which this scheme of a Ragged School was worked, may be gathered from the following extract from the same Report:—"During the greater part of last year from seven to ten children have been boarded in families, and at a weekly expense of 2s. 6d. for each. The rest have resided in their own houses, with a careful person hired to look after them, to wash and cook for them, and to report as to their

general conduct. To these children an allowance of meal, generally half a stone per week, has been given, the parents providing the rest. Since the school recommenced, after the autumn vacation, four of the children, formerly boarded at the rate of 2s. 6d. per week, have been reduced to an allowance as near as possible to the rest. Other four or five will be similarly reduced in the course of a few days from this date; so that henceforth the expense of maintaining the children at home will, we hope, be considerably lessened. The allowance of meal for each child per week being half, in one or two cases three-fourths of a stone, is equal to scarcely one shilling. In addition to this, however, the school wages are paid, and a small sum must be allowed to the female or females who have the immediate charge of the children. In some few cases, perhaps, we may still for a time be compelled to pay a weekly board of one shilling and sixpence. But this will be the highest sum allowed; so that the average expense to the committee for each child for food, care, and education, will be short of one shilling and sixpence per week —a much smaller sum than was originally contemplated. Contributors to our fund will see our

anxiety to keep the expenditure as low as possible, consistent with the great object of our scheme; and our ability to diminish our expenditure shows the increasing anxiety of the parents for the education of their children, for an additional expense is thrown upon them to the amount by which the committee is relieved." Success continued to follow the exertions so well begun, and, indeed, not the least interesting portion of the working out of the whole scheme for the reformation of the gipsies in Scotland, was the small annual sum expended. As an instance of the paucity of funds as compared with the valuable results flowing from the judicious manner in which these were expended, I may here give the "abstract of account (for 1846). The Rev. John Baird with the Committee:"—

Dr.			
To balance due on last year,	£15	10	0
" Subscriptions and donations,	8	8	6
" Remitted by treasurer,	27	4	5
	£51	2	11
Cr.			
By paid board and care of children,	£2	13	0
" Paid meal,	35	13	6
" Paid school fees,	11	16	6
" Paid sundries,	0	9	11
" Paid medical attendance,	0	10	0
	£51	2	11

In the first year the expenditure amounted to £69 17s. That for 1841 amounted to £100 2s. 6d.; but in the year 1843, the whole amount expended was only £39 19s. 4d.

Year after year the Reports continued to be favourable with regard to these children. In that for 1843 Mr. Baird writes:—"We have now entered upon the present year with brighter prospects of usefulness, as far as our little scheme is concerned, than we have yet ventured to indulge. During the greater part of the two past years we have been labouring, in a great measure, without either school or teacher for our gipsy children. Such was the overcrowded state of the parochial school, that few of them could be admitted there. This year we commence our operations with a new, large, and excellent schoolhouse, situated in the gipsy village, and a teacher who, I trust, has been given in answer to prayer, and who seems hitherto much interested in his gipsy charge. During the same period that we laboured under the disadvantages now mentioned, few of the children comparatively were left at home; we commence this year with the attendance of every child, with two exceptions only, capable of attending school, and

arrangements are making for keeping them at home throughout the year, and exercising a more vigilant superintendence over them than we have hitherto had in our power. . . . The school, opened in the end of October last with twenty children, is now attended by between ninety and one hundred pupils, and this number is still increasing. The blessing of God has so evidently prospered this undertaking from its commencement to the present moment, that we seem privileged to hope that our new school will indeed prove a blessing to the village and neighbourhood, and, not least, to our gipsy children."

Mr. Tait, the schoolmaster mentioned above, thus supplements Mr. Baird's Report:—"The number of gipsy children at present attending is twenty-six. Of these, the number learning reading is twelve; reading and writing, five; reading, writing, and arithmetic, eight; reading, writing, arithmetic, and grammar, one.

"With regard to their conduct at school I may mention, that in general they behave themselves as well as the other children. I have not known any of them, except in one or two instances, use improper language. From what I yet know of

them, they appear as attentive and ready to learn as the other children; and they seem as easily impressed with the solemn and affecting truths of divine revelation as the others are." In this Report for 1844, Mr. Baird says that the number of gipsy children attending school had increased from thirty to forty-one, that they had made satisfactory progress, and had attended with considerable regularity; while Mr. Tait, their teacher, states, as a favourable circumstance in the scheme, he had found that, when receiving religious instruction, either in their daily lessons or in the Sabbath school, they were very susceptible of impression.

In his Report for 1845 Mr. Baird thus writes: —"During the past year our operations have proceeded silently and peacefully; there is nothing exciting—nothing romantic or remarkable to be told. The children have attended school. The labourers—those who have given up their gipsy life—have gone forth to their work; one or two of the young people, ready to accept of situations, have found employment; nothing unusual in any way has occurred; and if we can report no striking improvement, neither is there any falling off, or

anything peculiarly discouraging." During the summer of 1845 Kirk Yetholm was visited with a severe epidemic attack of small-pox, which pressed heavily upon the young gipsy population, and interfered considerably with their attendance at school, many having been attacked with the disease, while others were taken to the country by their parents in the view of removing them from the circle of infection. Still the number of scholars was considerable, and Mr. Tait reports favourably of their conduct, and gives a few facts with regard to his young scholars. A Sabbath morning school had been commenced in 1844, more especially for these children, with the view of bringing them more under the influence of religious instruction. "This school," says Mr. Tait, "is still continued, and is generally attended by from twenty to thirty gipsies, besides others." Though "we have many difficulties to encounter, yet we would cherish the hope of seeing our labours crowned with success. They are acquiring that knowledge which, under the divine blessing, 'is able to make them wise unto salvation.' I may relate an instance:—A few days since, after a class in which are several gipsy children had read a

scripture lesson, they were directed to put questions to one another on scripture doctrines, and among other questions one of the gipsy boys asked a gipsy girl, 'What has Christ done for us?' While she hesitated for a moment, as if to recollect some apt scripture expression, he answered, 'He died for us,' and took her place; she turned and asked him, 'But what did he do in dying for us?' He replied, 'He bore our sins.' She then again asked, 'What is meant by Christ bearing our sins?' and he not answering, she said, 'He bore the wrath which our sins deserved.' I then said to her, Now, what effect should this have upon us? She did not reply. I asked her, If you were condemned to die, and if one put himself in your place, and died for you and set you free, what effect would this have upon you toward him? She said, 'I would love him.' And if he left word that you should do something, what would you do? She answered, 'I would do it.' Now what, I again asked, should you do through love to Christ? She replied, 'Keep his commandments.'" Such is a brief history of the first Ragged School ever established in Scotland.

GIPSY ENCAMPMENT.

(*To face p.* 41.)

CHAPTER IV.

GROWN UP GIPSY POPULATION—RELIGIOUS EXPERIENCE.

"Hast thou not noted on the by-way side,
Where aged saughs lean o'er the lazy tide,
A vagrant crew, far straggled through the glade,
With trifles busied, or in slumber laid;
Their children lolling round them on the grass,
Or pestering with their sports the patient ass?"—*Hogg.*

THE second part of the proposed plan for the reformation of the gipsies, viz., to induce the grown up gipsy population to give up their idle wandering life and settle to regular employment at home, was at first very unsuccessful. In the Report published by the committee for 1842, Mr. Baird feels compelled to say, "The success hitherto has been next to an entire failure." Several individuals who for a time had relinquished their idle wandering habits, soon returned to their former occupation. Nevertheless he was enabled to say, "One man, with his wife and family, has remained at home for now three years, and continues to conduct himself honestly, soberly, and most industriously. He has wrought at farm

work during the whole of this period, with the same master, and given ample satisfaction. During the greater part of last year (1841), also, two other young men have remained at home at constant work." The good seed sown had already begun to take root. In the Report for 1846 Mr. Baird thus writes:—"We have mentioned in former Reports four families as having laid aside their wandering habits, and remained at home, the men being employed as day-labourers. One of these, with his family, has of late removed from the village to the neighbourhood of Newcastle, where he has constant employment on the railroad; the other two are at home at present, and have constant work. We have also to report favourably of their general behaviour, of their industry, their attendance on religious ordinances, and the outward regularity of their conduct. This part of our plan, encouraging whole families to remain at home, has always appeared to me a very important one; and we have this year the pleasure of mentioning an addition to this class of families. A young man, who for some years has remained at home, and more steadily of late, and has fallen into constant employment, has recently married a young

woman of the clan, who has also been for some years in situations as a servant. Their conduct is generally good; they attend church, and both express their desire to be received as communicants. The number of individuals in these three families now at home is fifteen, and including the family removed, nineteen in all. Of young men, we have formerly reported two as having enlisted; of one of these nothing has been heard for some time; of the other, we learn that he is married, resides in a manufacturing district in England, is well employed, and conducting himself well. Two are apprenticed to blacksmiths, and most favourably spoken of; two have been during the greater part of the year, and are still, employed on the rail-roads; three are at home, and obtain a share of employment with other labourers; and one, during nine months of the year, was hired as a farm servant—ten in all, not including the young man mentioned as married. Of young women or girls, eight have been in service during the past year. Of these one, as already mentioned, is married; two have returned from their situations, one in small-pox, and the other in a very delicate state of health. This girl, I believe, is unable for hard

work, and some other occupation must be found for her. The others conduct themselves well, and one or two other promising girls will be hired, we hope, at next Whitsunday." With regard to the religious attainments of these people, Mr. Baird was by no means inclined to be very sanguine or enthusiastic. That the effects of the ministrations, however, of their zealous pastor were now beginning to show, the following anecdote will prove: "One female died this year," says Mr. Baird in this same Report for 1846, "after a very long and severe illness. She had been a wanderer all her life, had never attended upon the ordinances of religion, and till laid on a bed of sickness had perhaps never seriously directed her thoughts beyond the present world. For some months before her death she seemed to give her attention with much earnestness to the great subject of her soul's salvation. She had as much to unlearn as to learn; to lay aside all her former vain thoughts on the subject of religion, and to acquire a knowledge of the salvation and holiness of the gospel. Her Bible, or some simple religious book, was seldom out of her hands. She was much visited by some who had her spiritual welfare at heart;

and there were times, especially when her illness was greatest and death seemed near, when there was reason to think that she felt and believed the great truths of the gospel, and when she also professed to derive much comfort from them. But there were other times, and perhaps especially when there appeared some prospect of recovery, when she displayed so much inconsistency both of conduct and language, as to leave it very doubtful whether she could at all be regarded as a subject of the grace of God. As it was, her whole case was a striking manifestation of the inveteracy of evil habits, the hardening influence of a life spent in neglect of religion, and the extreme difficulty, in such a case as hers, of forming anything like a satisfactory opinion, even under the most favourable appearances, of a saving change of heart." How much need, then, there is, he adds, "to use every exertion to rescue these unfortunate wanderers from a condition of life which almost inevitably leads them into every species of vice, hardens and depraves the heart, and though nothing is too hard for the grace of God, yet seems to present almost insuperable obstacles in the way of the salvation of their souls!"

To assist him in his efforts to reclaim the grown-up gipsy population, Mr. Baird keenly advocated the propriety of the magistrates of the district adopting measures for prohibiting encamping on the road-sides, and enforcing the payment of the license for hawking. "I have always advocated, and still do," he writes in one of his Reports, "the propriety of the magistrates of counties combining to prevent, by every means in their power, the young men of the tribe from wandering about, while I would at the same time deprecate any interference with the older men. There might appear an inconsistency in permitting the one and prohibiting the others. But the magistrates may look upon the older men as persons whom, by their own injudicious indulgence, they have encouraged to adopt and continue in an occupation full of evil to themselves and others, until they are unfit for any other; while their prohibition in the case of the young men would be truly an act of kindness, and a means of conferring upon them an important benefit." In another Report to the committee he recurs to this subject, and again calls attention to the importance of magistrates interfering to prevent the young men from follow-

ing the vagabond occupation of the tribe. "Unless this be done," he says, "we have no security that many of the young people, of whom we have now the best hopes, may not be led to embrace the life of their parents, especially should they find any difficulty in obtaining employment at home. The education they are now receiving will not save them from the evils of such a life." "Take, indeed," he adds, "the most respectable individual, and let him follow the occupation of the gipsy, and in a few years he will, in all probability, be as bad as any of them. It is almost folly and ignorance to say that a wandering gipsy may be a respectable character. The thing seems to be possible, and, theoretically, not improbable; but practically, the wandering gipsy is, almost without exception, a disreputable person. His wandering life leads to innumerable evils. In kindness to themselves, therefore, their occupation, were it even a useful one to society, should be put down; but it is not only useless, but positively injurious to themselves and others. . . . Their life is one of petty crime; their death involved in all the gloom of ignorance and despair." That this is no exaggerated picture of the life and "hope" of a

gipsy, the following anecdote from the pen of Mr. Tait, in one of the Reports alluded to above, will show. It relates to a female whose education had been neglected in her youth, and who had spent the greater part of her life in the country, "thus both evading the private monitions of the minister in the discharge of his pastoral duties, and neglecting the public ordinances of religion." She was at the time of this narrative about thirty years of age, and had been several years married, during which period she very seldom resided in Yetholm. "One Sabbath evening," says Mr. Tait, "while the minister was from home assisting in a neighbouring parish, an elderly gipsy female called upon an elder of the church, requesting him to go and see her daughter, who, she said, was dying. He went with her, and found the sick woman in great agony. She was in the last stage of consumption, occasioned by exposure to the weather while sleeping in the moors. She was aware that death was near, and her mind seemed filled with the most gloomy apprehensions respecting her eternal state. Her visitor began to converse with her. She said, "I am a sinner, but God will forgive me. He is a merciful God." He asked her if she knew how

God could forgive any sinner. She said, "No." "Do you know," he again asked her, "what has been done for sinners that God may forgive them?" She replied, "No." He kindly asked her, "What do you know of Jesus?" She looked, but made no reply. "What do you ken about Jesus Christ?" he again tenderly inquired. Fixing her eyes, full of anxiety, upon him, she replied, "Oh! sir, I'm nae scholar." He then affectionately spoke to her about the Redeemer, and how God could forgive her for what she had done; and that, if she gave herself to Jesus, and put her soul into his hands, he would receive and save her. She listened with the most intense anxiety, and when told of the Saviour's love, her eye softened and brightened up, as if her heart were touched, and a ray of blessed hope were beaming upon her benighted mind. He offered prayer in her behalf and departed, promising to see her again soon; but on the morrow she was no more; her 'spirit had returned to God who gave it.'" The account here given of the death-bed scene of this poor gipsy female, is said by Mr. Baird to be a counterpart to that of several others he had witnessed among the same tribe. "Generally," he says, "such visits

to the house of mourning and death are not among the least interesting of the pastor's duties. But it is with feelings often amounting almost to fear and horror, that I have been called to attend the death-bed of the dying gipsy. The female above described I had seen on two former occasions. It was on her death-bed that she began for the first time to know and to feel that there is a reality in religion, and she had then everything to learn. Anxiously she seemed to listen, and to endeavour to understand what was said to her; but her mind appeared incapable of comprehending, or at least of retaining, the knowledge of the simple and saving truths of the gospel. The plan of salvation was new and strange to her, it might be as 'foolishness;' but she spoke but little."

CHAPTER V.

BREAK-UP OF THE SOCIETY FOR THE REFORMATION OF THE GIPSIES IN SCOTLAND.

FROM the commencement of this society, the committee for several years continued to publish annual reports of their success in carrying out the scheme. In 1847, however, they ceased to print their Reports, though a full account of Mr. Baird's labours amongst these people continued to be written out regularly every year, and sent to the secretary, Mr. Baillie, for the information of the committee. The subscriptions, too, which had hitherto flowed in pretty constantly, soon afterwards began to fall off, and it is understood that for some years Mr. Baillie paid the greater part of the expenses incurred out of his own pocket. The death of this excellent man, who was the life and soul of the Edinburgh committee, and which occurred about 1859, gave the finishing blow to the Society for the Reformation of the Gipsies. It was broken up immediately afterwards, and for the last three or four years the expenses have been paid by a

few friends to the cause in the neighbourhood, who have always taken an interest in the success of the scheme, assisted by the timely grant of a small sum of money (£100) obtained from the "Ferguson Fund." This fund consisted of a large sum of money left by a Mr. Ferguson, a native of Irvine, to be devoted to charitable purposes, chiefly such as were connected with education.

As the original part of the scheme for the reformation of the gipsies was the educating and taking care of the destitute, neglected children, it may be fairly considered that this was in reality the first "ragged school" that was ever established in Scotland. It was on this plea that Mr. Baird applied for a grant of money from the "Ferguson Fund," to assist him in carrying out his plan; and the executors of the fund, having acknowledged the justice of the plea, granted the above-mentioned sum of £100. This sum of money, however, is now becoming nearly exhausted, and the death of Mr. Baird must be a sad blow to the whole scheme. It is to be hoped his successor will take the same interest in this unhappy race as Mr. Baird has done, and that the good work so well begun by him may continue to progress favourably and bear good fruit.

Should a reprint of his excellent little work, "The Scottish Gipsies' Advocate," appear, it may enable us to say, "He being dead yet speaketh."*

We will close this account of Mr. Baird's labours among the gipsies of Yetholm by the following Report for 1861, written by Mr. Tait, the excellent teacher of Kirk Yetholm school, in the beginning of this year, and forwarded to Mr. Mackenzie of Edinburgh. It will show the present state of the "First and Original Ragged School" of Scotland. —"Dear Sir,—It is with much sadness, on account of the death of the dear Rev. Mr. Baird, that I proceed this year to give you some account of the gipsy children residing here. There are altogether 25 such children on the school roll just now, 12 boys and 13 girls. Four of these are children of those who were educated on the scheme several years ago, and are now married and living by their labours. It is expected, although somewhat doubtful, that the parents will bear the expense of these.

* For the continuance of the school for educating the poor gipsy children, a small annual sum of from £10 to £15 is required. Should any of the readers of this brief account of the first Ragged School in Scotland feel inclined to contribute to the good cause, subscriptions and donations will be thankfully received and acknowledged by "Mr. Thos. H. Tait, Schoolmaster, Kirk Yetholm."

. . . There is one family deserving very favourable notice. We, here, usually speak of this as 'Little Lizzie's family,' from the mother, who is a clever, cleanly, and intelligent little woman, and not by birth a gipsy. Her children have all along been the most orderly of the whole of this class of children; and during the last year the eldest son became awakened to a sense of his sinfulness in the sight of God, and has, as far as man can judge, become a subject of divine grace. After him the father and mother and a younger brother have all given evidence of a change of character, and are exhibiting a corresponding walk and conversation. The eldest son is calculated to have a beneficial influence on others of his class. He speaks to them, and advises them anxiously and tenderly, and I think several of them have felt some good impressions through his means.

"It is cheering to think that the education which these lads have received through the agency of our little scheme, both furnishes them with the means of enriching their own minds, and qualifies them to exert a favourable influence on others. I cannot help regretting that the efforts in behalf of those people should, through the falling off of subscrip-

tions, become cramped, especially at this time, when, by a deeper religious feeling manifest among them, the prayers and labours of dear Mr. Baird are seeming to be realized more than at any former period.—THOS. H. TAIT."

In an account given to the writer of this brief notice, by the same correspondent, the gipsy population on the 22nd of March, 1862, consisted of 18 families, which, at an average of five children to each family, will amount to about 126 individuals in all. The greater number of these families have left off their wandering habits, and the authorities having now, at length, determined to prohibit as much as possible their vagabond mode of life, oblige all who do not labour at home to take out a hawker's license. The police enforce this regulation pretty severely, so that with the exception of such as are "licensed hawkers," few now travel about with their ordinary wares, except in the village or immediate neighbourhood.

CHAPTER VI.

CHARACTER OF THE MAN.—LAST ILLNESS AND DEATH.

"Near yonder copse * * *
The village preacher's modest mansion rose—
A man he was to all the country dear.
* * * * *
His house was known to all the vagrant train;
He chid their wand'rings, but relieved their pain.
* * * * *
Beside the bed where parting life was laid,
And sorrow, guilt, and pain by turns dismay'd,
The rev'rend champion stood. At his control,
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch to raise,
And his last falt'ring accents whisper'd praise.
At church, with meek and unaffected grace,
His looks adorn'd the venerable place;
Truth from his lips prevail'd with double sway,
And fools, who came to scoff, remained to pray.
The service past, around the pious man,
With steady zeal, each honest rustic ran;
E'en children followed with endearing wile,
And pluck'd his gown, to share the good man's smile."

—*Goldsmith.*

MR. BAIRD was a man of unobtrusive habits, "but in conversation amongst those he knew, there ran a rich vein of quiet humour, which a stranger would in vain have looked for under his somewhat

quiet and retiring manner." * His attainments in general literature and science were of no mean order. He was a good botanist, and had an accurate knowledge of the flora of his district. He was a practical geologist, and for several years he occasionally gave most instructive and excellent lectures on this interesting study in Kelso and elsewhere. Along with the late lamented Dr. Johnston of Berwick, and two or three others, he had the merit of being one of the original founders of the Berwickshire Naturalists' Club; and was elected president in 1837.

In his manners he was simple and amiable; his door and purse were always open, and, with his advice, were ever at the command of those who needed them; whilst he exercised the virtues of hospitality in an exemplary manner—carrying into practice the advice given by St. Paul to the ministers of the word, to "be given to hospitality." He took but little active participation in church politics, but was liberal and catholic in his ideas. In the pulpit he was earnest and impressive in manner, sound and evangelical in doctrine, and

* Embleton's "Obituary Notice of the Rev. John Baird of Yetholm," in Berwickshire Naturalists' Club Proceedings for 1861.

never failed to command the attention of his hearers. "His kindliness of heart," says Mr. Embleton in the obituary notice mentioned above, "and untiring discharge of his duties as a clergyman; his unwearied exertions towards the amelioration of the condition of the gipsies, and his services in general towards his people, especially in regard to the young—procured for him the love, confidence, and respect of all classes and all ages." His "hidden spiritual life" has been well shown forth in a valuable communication sent to me, since the above was written, by one of his elders, one who knew him well, by whom he was much respected, and who had, more than any one else, assisted him in his anxious endeavours to reform the gipsy population of Kirk Yetholm. I might have given extracts from it here, but I prefer giving the communication entire. It is honourable to both parties.—(*Vide* Appendix, C.)

At the "disruption," he considered it to be his duty to remain in the Establishment, and his flock with few exceptions adhered to him.

Mr. Baird was twice married—first to Margaret, daughter of Robert Oliver, Esq., of Blakelaw, and by whom he had two children who died early;

second, to Bessie, daughter of N. Hughes, Esq., of Wexford, who survives him, and by whom he has left four children, the youngest being only fifteen months old at the time of her father's death.

For a year or two before his decease Mr. Baird's general health suffered considerably; and though a short visit to London and Ireland during the spring and early part of the summer of 1861, appeared to be of considerable benefit to him, his disease began in the autumn of that year, after his return to Yetholm, to assume an alarming character. "Apparently," says Mr. Embleton, *l. c.* "it was some disease of the stomach of a malignant form, which terminated in a state of pure anæmia." He died on the 29th of November, 1861. *His end was peace!*

Mr. Baird was not a voluminous author. Though he wrote much, no large work has been published by him. In his youth he showed a talent for poetry; and a MS. drama and several minor poems, composed while at college, attested a considerable degree of proficiency in metrical composition. The little works that have appeared in print with his name, are the following:—

1. "On the Geology of the Rock of Gibraltar and adjacent Country." *Edinburgh Philosophical Journal*, vol. vii., p. 75.

2. "On the Rocks in the Neighbourhood of St. John's, Newfoundland." *Memoirs of the Wernerian Society*, vol. iv., p. 151; *Philosophical Magazine*, vol. lx., p. 206, translated into French in *Ferussac's Bulletin*, 1829, vol. xvi., p. 386.

3. "Scottish Gipsies' Advocate." Lindsay & Co.: Edinburgh, 1839.

4. "Account of the Parish of Yetholm," in the *New Statistical Account of Scotland.*

APPENDIX.

A—p. 4.

The following obituary notice of the Rev. Andrew Baird, from the pen of his friend, the late Dr. Johnston of Berwick, appeared soon after his death in the "History of the Berwickshire Naturalists' Club," in 1845:—

"The Rev. Andrew Baird was the second son of the Rev. James Baird of Swinton in Berwickshire. He was born at Eccles, in the same county, and received his preliminary education at the grammar-school in Kelso. On the death of his father the family became settled in Edinburgh, where Mr. Baird pursued and completed the course of study prescribed for those who enter into the Church of Scotland. While at the university, Mr. Baird paid much more than the usual attention of students to natural history, and was amongst the most distinguished of Professor's Jameson's pupils. He was one of the founders of the 'Plinian Society,' which had considerable influence in making natural history more popular with the students than it had previously been. He was also one of the original members of this Club, and took an active part in its proceedings, until his mind

and time became almost entirely occupied with the duties of the parish of Cockburnspath, of which he was the minister, and with the discussions which led to the severance of a large proportion of its clergymen from the Establishment. He was amongst those who deemed it to be their duty to secede; and joining the Free Church, he laboured zealously amongst the flock that followed him, until his too early death. He died at Oldhamstocks, on the morning of Sabbath, June 22, 1845. His health, which for several months had been in a declining state, seriously gave way about three weeks before his death, which came, however, rather suddenly and unexpected. Mr. Baird was a man of retiring and unobtrusive habits, fond of society, and yet rather forming a part of the company than amalgamating with it. He took great delight in natural scenery, and was hence familiar with every grand and picturesque object and view in his parish and native county; and he drew with admirable skill the scenes he loved so well. He was an able and eloquent preacher. Professional avocations checked the progress he had early made in natural history; but he advocated and loved the science to the end; and his latest effort was the delivery of some lectures on its advantages as a study, in the Mechanics' Institute at Dunbar. He contributed much to the geology and botany of our district; but he was more an acute and accurate observer than an author, and published nothing with his name excepting the history of the parish of Cockburnspath, in the New Statistical Account of Scotland."—*History of the Berwickshire Naturalists' Club*, vol. ii., p. 127.

B—p. 5.

The Plinian Society was founded by Mr. Baird in the year 1823. He was its first president, and during its existence he continued to take a great and active interest in its welfare. Previous to its commencement the Wernerian Society was the only society in Edinburgh devoted to the cultivation of natural history. Mr. Baird, along with some young friends—amongst whom were many who have since become known to fame, though but few, alas! survive—feeling the want of a society where younger students of nature could meet and discuss their views freely amongst themselves, unawed by the older and more mature naturalists of the day, resolved to institute a society for the advancement of the study of natural history, antiquities, and the physical sciences in general, in connection with the university of Edinburgh. The professors of the university gave their sanction and countenance to its formation, and several of them were elected honorary members of the society. A room for the meetings was obtained within the college walls, and the young society was named, after the great Roman naturalist, the "Plinian Society." It soon collected a goodly list of members, forty-two names having been enrolled during its first session. Among these were, in addition to Mr. Baird, his brother, the late Rev. Andrew Baird; the writer of this brief memoir; Mr. James Hardie, and Mr. John Grant Malcolmson, both subsequently well known as active and zealous Indian geologists, and who both fell victims to the climate of India; Dr. J. Macvicar, now the respected

minister of Moffat, and author of an excellent work, "The Elements of the Economy of Nature;" Dr. John Coldstream, the well-known physician in Edinburgh, at that time a zealous student of natural history; Mr. George Anderson of Inverness, the author of the excellent and scientific "Guide to the Highlands and Islands of Scotland;" and several others who have subsequently distinguished themselves in various branches of literature. The Society continued to flourish for a number of years, and during its later sessions we find enrolled amongst its members the names of James Woodforde, M.D., an excellent botanist, and author of one or two good local floras; Mr. W. F. Ainsworth, editor about that time of the *Journal of Natural and Geographical Science*, and since then well known for his "Researches on Assyria, Babylon, and Chaldea, forming part of the labours of the Euphrates Expedition" under Colonel Chesney; Dr. Allen Thomson, the able Professor of Anatomy in the University of Glasgow; Dr. W. F. Browne, Chief Lunacy Commissioner for Scotland; Mr. Charles Darwin, author of the "Zoology of the Voyage of the Beagle, or the Journal of a Naturalist," "The Origin of Species," &c., &c.; the late Mr. Henry Cheeke, joint editor with Mr. Ainsworth of the *Journal of Natural and Geographical Science;* Dr. John Hutton Balfour, the able and amiable Professor of Botany in the University of Edinburgh; Dr. Hugh Falconer of the E. I. Company's service, late superintendent of the Botanical Gardens at Calcutta; and many others of equal repute. The Plinian Society ceased, some years ago, to exist as a separate society, and has

since then been incorporated with the Botanical Society of Edinburgh. During its existence it contributed in no small degree to make the study of natural history more popular among the students attending the University of Edinburgh, and thus through them spreading a taste for it, not only through the breadth and length of our own land, but to far distant countries.

C—p. 58.

The Scriptures inform us that the Christian's "life is hid with Christ in God." And as an illustration of this great truth, the life of the late Rev. John Baird affords, we think, no mean or insignificant example. Looking upon him from the outside, there was nothing very striking about him. Naturally of a modest and unassuming cast of mind, he was little influenced by a love of ostentation or display; and his unmeasured and untiring kindliness of heart never permitted him to notice any omission of tokens of respect to which his real worth so highly entitled him. But to those who knew him best, there was something within and underneath all which led them to admire and to love him, and to wonder what it was that led him on amidst the coldness of many, the derision of some, and the opposition of others, in the carrying out of his schemes of benevolence and charity, in which he was so much engaged. To the living Christian the enigma was easy. He perceived in him the "life hid" pulsing through his plans, and sustaining all his efforts.

In exemplification of the foregoing statement, the following incidents may be related respecting him. We think they give a clearer insight into the real character of the man than anything which might be gathered from his public ministrations, although these were, both as to matter and language, of a very choice kind. These incidents exhibit him, not in the formal and robed attitude of the preacher, but in the position of the social companion, where the heart was left free, without restraint, to give utterance to its real feelings.

"Do you still mean," said a gentleman to him one day, "to go on feeding and clothing these gipsies?"

"Yes, why not?"

"They burn your stacks, pillage your garden, and allow their horses to feed on your fields; I wonder how you can feel any concern about them at all."

"True, such things are done, but I am not sure that *they* do them, or are the *only* persons who do them; but even if they are, would you have me to give over the best means of getting them to do better?"

"I should expect gratitude at least."

"Oh! but we must not measure our efforts to do good by the gratitude of the recipients. What is a duty ought to be done, whether we get gratitude or not."

"But are you sure it is a duty? May not the continuance of such benefits to persons unworthy of them only embolden them in their perversity, and thus the good intended be turned into a source of evil?"

"Oh, no! no! You judge harshly of these poor people. You forget the unfavourable circumstances in

which they have long been left. We must continue our operations of instructing them, and leave the result with God. Neither are we without several good results already, and we hope for many more."

About three years before his death, a few persons living in a neighbouring hamlet had become anxious about their spiritual interests. He was informed of the circumstance by one who had frequent intercourse with them, and after making many inquiries into the matter, he said, "I do not doubt it. It is just what the Lord seems to be doing in almost all countries at the present time. It is just what may be expected from the preaching of the word."

The man asked how he advised him to deal with persons in such a state of mind. He said, "Take care against building them up in false peace. If it is a genuine work of grace, they will get right. At the same time, you know, they will need counsel and instruction. Perhaps the best thing you can do, besides pressing upon them to come to Christ, is to urge upon them the necessity of dealing with God himself in secret, earnest prayer." Being asked to go to preach to them, he willingly consented, and delivered a discourse which, for its suitableness to their condition, and its fitness as a means of guiding them aright and establishing them in the blessings of the gospel, could not easily be surpassed.

A week or two before his death he was told that some of the young persons attending his Sabbath school were concerned about their eternal interests; and as he was unable to go out to them, he proposed that they

might be brought into the Manse, where he thought he could converse with them, though it might only be in a reclining posture. But his weakness increased so much that he was obliged to relinquish the attempt.

Two days before his death, an elder of the church called to ask for him, and was told he desired to see him. When he was conducted to his bedside, Mr. Baird said, "I fear you will have much care resting on you just now. Do you want my signature for anything?" "No." "I hope there is nothing about the session or the schools troubling you." "No, sir," replied the elder. "Is there anything troubling you, sir?" "I cannot say there is," he answered. "I have no pain, only weak—very weak; and my mind is at peace." After a pause he said, "We have always had a great regard for each other, but now we must part—very soon—it may be to-night or to-morrow—to meet again, I hope, in glory—but we part now; and the best way we can do so, I think, is with prayer. If you like to do so, sir, you may; but if it puts you about, never mind." The elder having signified his willingness to comply with his wishes, he, along with the lady in attendance, knelt down by his bedside, and with a full heart and a spirit overawed by the amazing composure manifested by his minister, offered up a few simple and earnest petitions. When they arose he thanked him, and added, "But oh, how short!" After giving mutual tokens of affection, they parted for the last time on this side heaven. After gradually getting weaker and weaker for two days, he fell asleep—we confidently believe and trust—in Jesus."

D—p. 59.

The following short but appropriate notice of the death of Mr. Baird appeared in the *Kelso Chronicle* newspaper, December, 1861. It is understood to be from the pen of his friend and nearest neighbour, the Rev. Mr. Leishman, minister of Linton. We give it entire:—

THE LATE REV. JOHN BAIRD OF YETHOLM.—The funeral of this lamented clergyman took place on Thursday last, in the churchyard of Yetholm. The sorrow caused by his death has extended far beyond the limits of his parish. Connected as he was with the district by birth and education, as well as by his long ministry, there were few in it to whom he was not known personally or by reputation. Mr. Baird was a son of the late minister of Swinton, and was settled at Yetholm in the year 1829, on the death of Mr. Blaikie. At the time of his appointment, he had been for some time engaged in ministerial work in Ireland. His incumbency had thus extended over a period of thirty-two years, and he had been for some time the father of the Presbytery of Kelso. Though he was somewhat advanced in years, his unabated vigour of body and mind seemed to promise continued life and usefulness, till some months ago his friends observed symptoms which made them fear the presence of some hidden malady. The event has proved that it was so. The progress of his disease was rapidly accelerated at the end, but little suffering accompanied his death. The general esteem in which

Mr. Baird was held, was not earned by efforts to attract public attention. It was the unsought recognition by men of a life devoted to the highest ends, in all meekness and charity. His unwearied efforts for the elevation of the gipsies in his neighbourhood are well known, and the rest of those under his charge can testify how intimate was his acquaintance with the circumstances of every household, and how vigilant his care for their souls. As a preacher he exhibited a well-balanced combination of qualities. Weighty in matter and sound in doctrine, chaste and clear in style, enforced by mild persuasiveness of manner, and illustrated by his godly life, his preaching was always a faithful declaration of the gospel of Christ. A prominent place as a partizan was never the object of his ambition. It was, indeed, impossible for one so conscientious to be indifferent during the controversies which made the history of the Scottish Church so eventful in his time. His opinions, honestly formed, were maintained consistently to the last, but with the tempered zeal which is the best evidence of careful inquiry and sincere conviction. His literary acquisitions were considerable. One of a family of naturalists, he was no mean authority in a field which has found some of its most successful explorers among the rural clergy. The article in the New Statistical Account of Scotland on the Geology of Roxburghshire, remains as an evidence of his scientific and literary attainments. But these, his favourite relaxations, were not allowed to withdraw him from the higher work to which he had given himself. We cannot believe that the memory and the fruits of his

ministry will soon pass away from the valley in which he lived and died.

E—Gipsy Language, p. 14.

On the continent of Europe it is possible the gipsies may have a distinct language of their own, which is so far complete as not to require the adjunct of any of the words of the language of the land in which they reside. In Scotland this is not quite the case; they are in the habit of connecting their own words by the pronouns and other smaller words of the language of the country. For instance, in threatening their children with punishment, a gipsy will say, "*I'll* mar *you*, chavies"—*I'll punish you, bairns.* Still, though the language the Yetholm gipsies use in conversing with each other is not complete, the words which compose it are similar to those used by the gipsies in England and on the Continent, and show a remarkable affinity with the language of India. In the first Report of Mr. Baird to the "Committee for the Reformation of the Gipsies in Scotland," he remarks, that though not a few of the gipsy population of Yetholm possess fair complexions, some of them even red hair, yet this refers to only much the smaller proportion of that population. "The greater number," he says, "may be regarded as belonging to the race—not pure gipsies, indeed—for I apprehend there are few of this description now to be found almost anywhere; and the gipsies of Scotland are probably less pure in their descent than those of any other country. Still he maintains that the similarity of the

language used by them in their conversation amongst themselves, to that used by their continental brethren, is a strong argument in favour of the original colony which settled in Yetholm being of a pure gipsy descent. "Many," Mr. Baird remarks, "who have heard that the idle, wandering muggers or tinkers of this country can converse with each other in a way unintelligible to others, are still disposed to believe that what is called the gipsy language is merely some cant terms employed by them, in common with thieves and other depraved characters. But this is totally irreconcileable with the fact that the words, or language—if it may be so called—used by the Yetholm gipsies, for instance, is precisely the same—with some difference of spelling or pronunciation—with the language used by the gipsies in all parts of the continent of Europe; a language, therefore, which they must have brought with them from the country—wherever that is—from which they originally emigrated."

It is well known that these people are particularly tenacious of imparting the knowledge of their language to any stranger. It is difficult, therefore, in general, to obtain any accurate information from them on a subject which they are disposed to consider a secret. "All of them," says Mr. Baird, "will at first positively and repeatedly deny that they have any language peculiar to themselves.* The children, however, are

* In his last visit to Yetholm, December, 1861, the writer of this Memoir, happening to pass the cottage of one of the gipsies in Kirk Yetholm, heard a youthful voice singing in a loud tone, evidently a song of articulate words, though he could not tell their meaning. After stopping a short time to listen, he entered the cottage, but found nobody

known to speak it, when they imagine no one overhears them. Their parents carefully instruct them in this branch of knowledge. The grown-up gipsies also, when they are a little off their guard—on the occasion of any of their merry-meetings, for instance—frequently converse in the hearing of others in their strange jargon." Notwithstanding this reticence on their part, by good management and address Mr. Baird was enabled to collect a tolerably copious list of words used by them in their peculiar language. Some of these words, he says, are no doubt mere cant or slang terms; yet it is remarkable, he adds, considering how much their habits and occupations bring them in contact with beggars, thieves, and other bad and disorderly characters, how few of the slang words used by such persons have been adopted by the gipsies. Mr. Baird seems to think that some of the gipsy words are of Greek, and others of Latin derivation; but Grellman, the best authority, perhaps, on the subject, is of opinion that the gipsy language bears the closest affinity to the Hindostanee. This, indeed, is his strongest argument in favour of the Hindoo origin of the race. The following list of words was drawn up by Mr. Baird by dictation from some of the Yetholm gipsies, and the corresponding words of the continental tribes are copied from a copious list given by Grellman; while the writer of this Memoir has taken pains to ascertain the correctness of the corresponding words of Hindostanee.

within it except a little girl of about twelve or thirteen years old, and a baby. Upon asking her what she was singing, she denied having sung a song composed of words; "she was only singing the bairn to sleep."

LIST OF WORDS USED BY THE GIPSIES OF YETHOLM,

COMPARED WITH GRELLMAN'S LIST OF THE CONTINENTAL GIPSY LANGUAGE, AND THE CORRESPONDING WORDS IN HINDOSTANEE.

Yetholm.	Continental.	Hindostanee.
Gadgé, *man.*	Gadzo.	Admee.
Manishee, *woman.*	...	Manŏŏsh, *man* (Ourut, *woman*).
Yack, *the eye.*	Aok, or Taok.	Ank.
Nak, *the nose.*	Nak.	Nāk.
Moi, *the mouth.*	Mui, or Moi.	Moonh.
Kan, *the ear.*	Kan.	Kān.
Tchib, *the tongue.*	Tschib.	Jeebh.
Shero, *the head.*	Tshero.	Sur (*improp.*, Sĭr).
Lennam, *the hair.*	Bal.	Bāl.
Keir, or Kain, *a house.*	Ker.	Ghur, also Khanu.
Raté, *night.*	Ratti.	Rāt.
Shan, *the moon.*	Schon.	Chānd.
Luer, *money.*	Lowe.	Zur.
Hog, *silver.*	Rup.	Roopa.
Pawné, *water.*	Panj.	Pānee.
Devas, *day.*	Diwes.	Dewus, Divus (*provinc.*)
Haben, *bread, food.*	Gaben, *food.*	Khānā.
Mas, *flesh.*	Mas.	Mās, Mans.
Matchko, or Flatterin, *fish.*	Mas.	Mutchee.
Morgan, *morning*, or *to-morrow.*	...	Bhor, *morning*; Kul, *morrow.*
Grāi, or Graaé, *a horse.*	Grea.	Ghora.
Balo, *a pig.*	Balo.	Barāh, *pig*; Balo, *hog.*

Yetholm.	Continental.	Hindostanee.
Tugel, or Wafen, *a dog.*	Jukel.	Kootha.
Geave, *wheat.*	Jiv.	Gehūn, Joar, *Indian corn, maize.*
Grennan, *oats.*	...	...
Kas, *hay.*	...	Ghās, *hay;* Khus, *grass.*
Strammul, *straw.*	Pul.	Poāl.
Smout, *butter.*	Kjl.	Makhan.
Gaave, *a village,* or *town.*	Gave, *village.*	Gaon.
Watheras, or Kip, *a bed.*	...	...
Beebee, *aunt;* literally, *lady.*	...	Beebee, *lady;* Phoophee, *paternal aunt;* Mamee, *maternal aunt.*
Eisel, *ass.*	...	...
Slang, *a park.*	...	...
Yag, *fire.*	Iag.	Ag.
Kam, *the sun.*	Cham.	Gham, *sunshine;* Sooruj, *sun.*
Tuttoo, *heat.*	Tatto, *warm.*	Tuput, Tupun, *heat;* Tutta, *warm.*
Casté, *a stick.*	...	...
Pluffen, *tobacco.*	...	...
Neddies, *potatoes.*	...	...
Kēāl, *cheese.*	Kiral.	Paneer.
Mul, *wine.*	Mol.	Mool.
Tchar, *green clover.*	Char, *grass.*	Khur, *green grass.*
Peerie, *the foot.*	Piro.	Pyr, Pyra.
Vastie, *the hand.*	Wast.	Hath, Hust (*provinc.*)
Porase, *a pocket.*	...	...
Shunen, or Sungo, *hearing.*	Sunjo.	Soonna.
Sung, *smell.*	Sung.	Soongh, *smell;* Soonghna, *to smell.*
Sik, *taste.*	Sik.	Chik, Chukna, *to taste.*
Rook, *a tree.*	Ruk.	Rookh.

Yetholm.	Continental.	Hindostanee.
Lon, *salt.*	Lon.	Loñ.
Baré panné, *the sea;* lit., *great water.*	Baro panj.	Bura paneè.
Ranné, or Rani, *a lady.*	Ranj, *princess.*	Ranee.
Davis, *a mother.*	Dajo ma devee, *mother of the gods.*	...
Dad, *a father.*	Dade.	Bap, Baba, Dad (*prov.*)
Gouré, *a boy.*	...	Chokra.
Bing, or Ruffé, *the devil.*	...	...
Lodge, or Loge, *a watch.*	...	...
Rackle, *a girl.*	Rackljo, *young man;* Kakli, *maid-servant.*	Lŭrkee.
Corka devas, *the Sabbath-day.*	Kurko.	...
Glew, *a window.*	...	...
Clapin, *a mill.*	...	...
Chovy, *shop.*	...	...
Slab, *tea.*	...	Cha.
Bricklers, or Skews, *mugs or plates of earthenware.*	...	...
Sweshes, *besoms.*	...	...
Clauch, *a stone.*	Barè.	...
Feckles, *rags.*	...	...
Zaster, *iron.*	Tzaster.	Loha.
Varro, *meal.*	Jaro.	Ard, Ata.
Bobbers, *pease.*	Hirhil.	Matar.
Mumlé, *a candle.*	Mommli, *light.*	Mom buttee, *wax candle.*
Matchkin, *a cat.*	Matchka.	...
Kannè, *a hen.*	...	Moorghee.
Basné, *a cock.*	...	Moorgh.
Gournè, *an ox,* or *cow.*	Gurunì, *cow.*	Gou, or Gae, *cow.*

Yetholm.	Continental.	Hindostanee.
Bakrè, *a sheep.*	Bakro.	Bher, *sheep;* Buckra, *goat.*
Granṣè, *a barn.*	...	...
Drone, *a road.*	...	...
Blackies, *pots*, or *pans.*	...	...
Roy, *a spoon.*	...	...
Haben skews, *dishes.*	...	...
Stardé, *a jail.*	...	...
Catchies, or Hornies, *constables.*	...	...
Coories, *blankets.*	...	...
Egis, *clothes for the back.*	...	...
Calshas, *breeches.*	Kalshis.	Kuchna.
Shohe, *a coat.*	Koro.	Koortee.
Gaad, *a shirt.*	...	...
Gogel, *a hat.*	...	Topee.
Wipe, *a handkerchief.*	...	...
Holohers, *stockings.*	...	...
Thatches, *shoes.*	...	Jootee.
Shavies, Chavies, *children.*	Schave, *a son.*	Buchchu.
Chourè, *a knife.*	...	Chooree.
Rómănè, *whisky*, or *spirits.*	...	...
Peevan ròmănè, *drinking spirits.*	Pieva, *to drink.*	Peena, *drinking.*
Tiknè, *little*, or *young.*	Tikno, *short.*	Tingna (*prov.*)
Barè, or Barrè, *great*, *good*, or *beautiful.*	Baro.	Burra.
Barré gadgé, *a good*, or *great man.*	...	...
Barré gouré, do.	...	...
Barré ranné, or Bein ranné, *a great or kind lady.*	...	...
Shan, *bad.*	...	...

Yętholm.	Continental.	Hindostanee.
Shan gouré, *a bad boy*, or *lad.*	...	...
Mangin, *speaking.*	...	Mungna, *to ask.*
Mangin cant, *speaking their own language.*	...	...
Shanna haben, *without food*, or has the meaning of *I am very hungry.*	Chabben, *to eat.*	...
Raage, *lunatic.*	...	...
Mâr, *to hurt*, or *punish.*	...	Marna.
"I'll mar you chavies," *I'll punish you bairns.*	...	...
Moulé, *to kill.*	Moulo, *to die.*	Marna.
Moulian, *dying.*	...	...
Moulate, *dead.*	...	Mooa.
Lagan a gadgè, *transporting a man.*	...	...
Raclan a gadgè, *executing a man.*	...	...
Clegin the outher, *shutting*, or *locking the door.*	...	...
Fekkan, or Tchorran, *to take*, or *steal.*	Tschor, *to steal.*	Chorana, *to steal.*
Tchor, *a thief.*	...	Chor, *a thief.*
"Bing lay your shero;" bing *is an evil spirit*, shero, *the head;* the expression is an evil wish.	...	...
Barè peevan, *wine*, or *good drink;* literally, *good drink*, or *heavy drink.*	...	Burra peevun.

Yetholm.	Continental.	Hindostanee.
"Peevan kier," *a public, or drinking house.*	...	...
Kalo, *black.*	Kalo.	Kala.
Deek, *to see.*	...	Dekhna.
Deeken, *seeing.*	...	...
Keenan, *selling.*	...	...
Peevan, *drinking.*	Piava, Pi.	Peena.
Chooman, *kissing.*	...	Choomna.
Schunan, *hearing.*	...	Soonna, *to hear.*
Haen, *to eat.*	Chabben.	Khānā.
Marn, *to scold and fight.*	...	Marna, *to strike.*
Pogar, *to break.*	...	Torna.
Akkom, *to marry.*	...	...
Canghri, *church.*	Kangri.	...
Canghri patré, *church minister.*	...	Padré (*Portuguese*).
Naave, *a name.*	Nao.	Nam.
Doga, *an affair.*	Doga.	Dŭgha, *roguery.*
Nagen, *a body.*	Nanikek, *nobody.*	...
Your nagen, *yourself.*	...	...
Thouin, *soap.*	Saponi.	Saboon.
Partis, or Slang, *a field.*	...	...
Shan lugnè, *a bad woman.*	...	...
Barè louer, *good money.*	...	...
Reege, *gold*, £1, *a bar.*	...	...
Baldé, *cabbage.*	...	...
Pomusé, *an apple.*	Pabug.	...
Yaro, *an egg.*	Jaros.	Unda.
Scwushè, or Pushkin, *a hare.*	Schoschi.	Sussa.
Ratte, *blood.*	Rat.	Rakt.
Thud, *milk.*	Tud.	Dhood.
Klegan, *a key.*	Klidan.	Kileed.
Slum, *sleep.*	...	Sona, *to sleep.*

Yetholm.	Continental.	Hindostanee.
Par, *the belly.*	Per.	Pēt.
Shaugh, *soup.*	Bieja.	...
Kliestie, *a soldier.*	...	...
Grais haben, *horse's*, or *beast's meat.*	...	...
Chavie's naave, *the child's name.*	...	...
A young rai, *a young gentleman.*	...	...
A young rani, *a young lady.*	...	...

N.B.—*Provincial* means Goozerater or Mahratta dialect.

ERRATUM.

In page 53, last line of note, *for* "Mr. Thos. H. Tait, Schoolmaster, Kirk Yetholm," *read* "Rev. A. Davidson, Yetholm Manse."